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Article

Analysis of Janusz Korczak's pedagogical ideas in the context of children's rights and upbringing[1]

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Abstract

This research analyzes Janusz Korczak's pedagogical ideas within the framework of children's rights and the concept of upbringing. The article explores his scientific-pedagogical, methodological, and socio-psychological views, systematically interpreting the core principles he advanced in the field of training and upbringing. Attention is given to the reflection of Korczak's conceptual views on children's rights in contemporary international normative documents. The study examines the pedagogue's pedagogical and artistic heritage, notably his works "How to Love a Child," "School of Life," "The Child's Right to Respect," and "King Matt the First," investigating the connection between his ideas and humanistic pedagogy, progressivism, existentialism, and personalism, as well as children's rights, social pedagogy, anthropological, and ethical approaches, thereby analyzing their pedagogical essence. The relevance of the topic is highlighted by the compatibility of Korczak's ideas with contemporary inclusive education, humanistic pedagogy, and personality-centered learning approaches. Furthermore, the research identifies gaps in the study of Korczak's legacy in Azerbaijan and justifies the necessity for new scientific investigations in this direction. The research findings reveal that Korczak's pedagogical views possess broad applicability within the context of democratic education and children's rights in the modern era. By establishing the connection between his pedagogical legacy and scientific-philosophical movements, the study offers some general insights and theoretical foundations regarding the integration of these ideas into contemporary educational systems.

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Keywords: Janusz Korczak, pedagogy, children's rights, concept of upbringing (or educational concept), humanist pedagogy, inclusive education, progressivism, existentialism, personalism, Korczak's pedagogical heritage

Methodology

This research employs several scientific research methods to analyze Janusz Korczak's pedagogical ideas within the context of their applicability to modern educational systems and children's rights. Initially, a source analysis was conducted, exploring Korczak's pedagogical and artistic works, scientific-pedagogical articles, and relevant literature. Through comparative analysis, Korczak's pedagogical ideas were juxtaposed with contemporary educational approaches and international children's rights documents. A hermeneutic approach was utilized to conduct in-depth analyses of the core pedagogical principles found in the pedagogue's works and how they can be applied in the modern era.

Furthermore, content analysis was employed to identify and systematically categorize the key ideas presented in Korczak's works. The historical analysis method was used to examine Korczak's pedagogical activities within their historical and socio-cultural context. By integrating these methodologies, the research aims to provide a comprehensive perspective on the relevance of Janusz Korczak's pedagogical ideas for the modern era and to outline potential avenues for their integration into contemporary educational systems.

Introduction

The research aims to analyze Janusz Korczak's pedagogical ideas, his views on child education and rights protection, his scientific-pedagogical, methodological, socio-psychological, and practical activities, and to investigate the relevance of the great pedagogue's pedagogical ideas to the present day.

Due to the significance of Janusz Korczak's scientific-pedagogical heritage and the fact that it has not been researched in Azerbaijan, this study was undertaken. Some of his pedagogical and artistic works were analyzed as the conceptual foundations of his training and upbringing concept.

In connection with the topic, only the book "From the Series of Genius Educators: Janusz Korczak" by educational researcher Boyukagha Mikayilli has been published. The book has been released not only in Azerbaijani but also in English, Russian, and Ukrainian. Additionally, "Qanun" publishing has translated and published the work "How to Love a Child." We believe that the research

to be conducted will spark interest in Janusz Korczak's legacy in Azerbaijan and will guide the exploration of this topic.

Janusz Korczak, as a pedagogue, educator, doctor, writer, children's rights advocate, and overall public figure, has been studied by experts in various countries around the world. Scientific, popular science works, dissertations have been written about him, and feature and documentary films have been made. Janusz Korczak Academies and scientific research centers have been established in a number of countries around the world, and fundamental work has been done to promote and study Janusz Korczak's pedagogical ideas and the activities of the educational institutions he created. The POLIN Museum of the History of Polish Jews in Warsaw, "Korczakianum", the Warsaw Ghetto Museum, and the Treblinka Museum play an important role in studying Korczak's pedagogical heritage, life, and work, and in conveying it to future generations. International scientific conferences, seminars, and competitions on various topics are held every year to disseminate Janusz Korczak's pedagogical ideas in a wider arena. It should be noted that UNESCO declared 1978 "Janusz Korczak Year" on the occasion of the 100th anniversary of the birth of the great pedagogue.

Janusz Korczak's pedagogy has always been relevant to the global scientific and pedagogical community.The main reason for this relevance is that his pedagogical and journalistic works on child education have retained their impact in our modern era. In these works, the great pedagogue expresses ideas that are still significant today about the foundations of educational work, the duties of teachers, educators, and parents. He places responsible duties, and sometimes demands, on those responsible for children's rights and their protection.

One reason for the relevance of Janusz Korczak's pedagogical ideas is that his scientific and theoretical thoughts are rooted in his practical experience. These ideas originated from his observations, experiments, and conclusions drawn from the child-rearing institutions he managed. By outlining the pedagogical, psychological, and sociological foundations of the educator's and pedagogue's duties, he proposed solutions to the problems they might encounter in child education. Janusz Korczak's ideas on the protection of children's rights laid the groundwork for the formation of the UN Convention on the Rights of the Child.

Literature review

Especially in recent years, among the researchers of Janusz Korczak, the relocation of Alexander Levin, who moved to Korczak's orphanage in his youth, to Russia has contributed to a more

in-depth study of Korczak's activities. This is because he has followed Korczak's pedagogical activities from close quarters. A. Levin has also analyzed the theoretical aspects of Korczak's pedagogical heritage, and in the former USSR, he was one of the first researchers to shed light on Janusz Korczak's pedagogical heritage. Roza Valeyeva, President of the Russian Janusz Korczak Society and Professor at Kazan University, in her book "Human-Centered Pedagogy", Irina Dmitriyeva Demakova, Vice-President of the Russian Janusz Korczak Society and Professor at Moscow State Pedagogical University, in her work "Janusz Korczak's Pedagogy and Path to Education", Jørgen Kan, in his book "Janusz Korczak: A King of Children", Betty Jean Lifton, and also Vanili Konopova, Mikhail Zilberberg, Igor Neverli, Agnieszka Witkowska-Krux, and others have written works, memoirs, and studies that highlight Korczak's pedagogical ideas. While conducting research, the slogans "How to Love a Child", "Life School", "Children's Right to Respect", pedagogical-publicistic articles, the great pedagogue's scientific-pedagogical, social views, and worldview have been analyzed. In addition, while conducting research, the works of Nasreddin Tusi, "Ethics-Nasiri", Abulkasim Mahmud "Motivation and Aspiration" ("Motivatsiya i passivnost'"), Professor Khalil Alizadeh's "Introduction to Azerbaijani Ethno-Pedagogy", "Psychological Problems of Modern Azerbaijani School" by Professor Farrukh Rustamov, "Carl Rogers and Personality-Oriented Education", "Azerbaijani Pedagogy" by Professor Ramiz Aliyev, "History of Psychology" by Shalva Amonashvili's "Humanist Pedagogy" ("Gumannaya pedagogika"), "Great Didactics" by Jan Amos Comenius, "Up to Three Years Old" by Sir Bidduff, "Dalton Plan" by Helen Parkhurst, "Why are Children Different?" by Ismail Agakishiyev, "It's Too Late to Go to Baghdad" by Mamun Imanov, and "You, Your Child and School" by Ken Robinson and Lou Aronica, which address the problems of a personality-oriented approach, were reviewed. Our research shows that Janusz Korczak's pedagogical works are considered fundamental for pedagogical research and child education in various countries around the world. The translation of Janusz Korczak's works into Azerbaijani and the enrichment of the research of "How to Love a Child" are also given importance.

Main research question:

What are the main principles of Janusz Korczak’s pedagogical heritage?

Research questions:

1. What scientific and philosophical movements does Janusz Korczak’s pedagogical legacy align with?
2. What are the key principles Janusz Korczak put forward concerning children’s rights?
3. How do his ideas on children’s rights correspond to modern international documents (e.g., the UN Convention on the Rights of the child)?

4. How did Janusz Korczak try to bring children's voices to society?

To what extent do the pedagogical ideas reflected in his works such as "How to Love a Child?" , "The Child's Right to Respect" , "The School of Life" , and "King Matt the First" remain relevant today?

Hypothesis:

H_1 (Alternative hypothesis): Janusz Korczak's pedagogical heritage is based on children's rights and the principles of democratic education, and it remains relevant today.

H_0 (Null hypothesis): Janusz Korczak's pedagogical ideas are only valuable in a historical context, and their impact on the modern education system is limited.

Main part

Janusz Korczak's pedagogical ideas have retained their significance not only for child upbringing and education in the 20th century but also for contemporary pedagogical concepts. His key principles—such as respect for the child, individuality, and self-governance—are widely applied today in constructivist pedagogy, inclusive education, and children's rights fields. Korczak's notion of "the child as an individual with their own rights" aligns with the fundamental principles enshrined in the UN Convention on the Rights of the Child, further confirming the relevance of his pedagogical legacy for modern times.

The conclusion we've drawn from researching Korczak's pedagogical legacy is that it resonates with several scientific and philosophical movements:

1. Humanist pedagogy

Korczak was one of the first educators to put humanistic pedagogy ideas into practice. He placed the child at the center of the educational process as an individual. His approaches resonate with the concepts of Carl Rogers and Abraham Maslow. These scholars, in turn, emphasized the importance of self-actualization, empathy, and respect for the student's individuality.

2. Progressivism in Education

Korczak's ideas are closely linked to John Dewey's progressive education principles. Both educators advocated that children should be active participants in the learning process and that education should be grounded in democratic principles. They believed that children should acquire knowledge not only through theory but also through practical experience.

3. Existentialism

Korczak's pedagogical-philosophical views on free choice, responsibility, and human dignity resonate with existentialism (Jean-Paul Sartre, Albert Camus, Viktor Frankl). He viewed the child not as a passive object of upbringing, but as the subject of their own life. He emphasized that the child has the right to make mistakes, seek meaning, and express themselves.

4. Personalism

Korczak's pedagogical views are closely connected to the philosophy of personalism (Emmanuel Mounier, Nikolai Berdyaev). This movement emphasizes the uniqueness and value of the human person. Korczak underscored the importance of treating each child as an individual and respecting them as a person. In this respect, his attitude toward children, his recognition of their personal dignity and rights, and the emphasis he placed on the child's role as a subject in the educational process align with the main principles of personalism. His concepts of "respect for the child" and "children's rights" correspond to personalism's human-centered perspective. At the same time, Korczak's pedagogical system places great importance on values such as empathy, ethical responsibility, and respect for the child's inner world, which are central to personalist pedagogy. (Emmanuel Mounier's articles on child upbringing, education, and personal development can be found in the "Esprit" journal that he founded: https://www.eurozine.com/journals/esprit/?utm_source.)

5. Children's Rights and Social Pedagogy

Korczak played a significant role in the development of the modern children's rights concept and social pedagogy. He not only proposed ideas regarding the protection of children, but also advocated for recognizing children as individuals with rights. His establishment of children's courts and the implementation of democratic rules based on self-governance in children's homes can be considered one of the practical foundational principles of social pedagogy.

In his views, education was not only seen as a process of personal development but also as one that involved social responsibility and civic participation. He emphasized that children should be active participants in society and that their opinions should be taken into account. This approach aligns with the ideas of inclusivity and participation, which later became core principles of social pedagogy.

Moreover, Korczak's ideas influenced the formation of social pedagogy as a distinct scientific field in the second half of the 20th century. His perspectives on children's rights, in particular, anticipated many of the provisions found in the UN Convention on the Rights of the Child, adopted in 1989. In this regard, Korczak can be considered one of the founders of social pedagogy, as his pedagogical approaches focused on children's social adaptation, protection, and recognition of their rights.

6. Anthropological and Ethical Approaches

Korczak viewed the child as a whole person. This perspective aligns with anthropological and ethical pedagogical approaches (Charles Fourier, Lev Vygotsky, Simone Weil). He emphasized that education should be based not only on discipline and knowledge but also on moral values.

In 1912, Janusz Korczak founded an educational institution in Warsaw called the "Orphanage" for Jewish children, and he directed it until the end of his life. This institution became the primary center where his pedagogical ideas were tested and applied. The "Orphanage" can be regarded as a laboratory where Korczak's pedagogical concepts were shaped and developed. There, he studied the psychological and emotional developmental characteristics of children and based his pedagogical practices on these studies.

He prevented external interference in the institution's operations and paid special attention to ensuring that the children's education was organized solely based on pedagogical principles. This approach stemmed from his belief that outside intervention in the educational process could have negative consequences. Korczak had his own pedagogical concept, and the functioning of the "Orphanage" was built upon this concept. His pedagogical approach was a logical outcome of his deep understanding of child psychology and their inner world.

Janusz Korczak's 1919 children's rights charter was based on his extensive life and pedagogical experience. This document outlined fundamental children's rights. Korczak regarded children's rights as an integral part of human dignity. In his work The School of Life, he raised important issues about children's upbringing and the role of adults in children's lives. He emphasized that it was a significant mistake to view a child as a mere minor; rather, a child is an individual with

unique needs and rights. The book draws attention with its appeals such as: “A child is a person: every child has a right to respect and must be understood,” “a child has the right to express their opinion and participate in decisions that affect their life,” “children should learn independence and responsibility,” “play is the natural way for a child to explore the world,” and “a child should learn to express their feelings and understand the emotions of others” [Korczak, Y., 2021].

Janusz Korczak developed and refined his approach to defending children’s rights and educational work by focusing on several key directions. Let us take a closer look at these directions:

Firstly, the self-governance structures he established at the “Orphanage.” Boarding schools are established with a democratic governance system within the framework of children's rights and freedoms. As mentioned earlier, children's rights are as fundamental as the rights of "adults." The "orphanage" provides children with as many rights as possible. Orphans in the "orphanage" are given the same rights as "citizens of the Republic." In this regard, orphans are treated as subjects, not objects. There are also specific rights for orphans. This approach overturns the historical approach of "guardianship." The "community meeting" is the highest authority in the orphanage, where decisions are made collectively. Janusz Korczak, in his pedagogical approach, first established a "children's court" and a "children's parliament." This laid the foundation for children to express their opinions. These institutions allowed children to express their thoughts and feelings about the world around them. Korczak called this "life school." Korczak aimed to raise the orphans in the "orphanage" as independent, responsible, and just individuals who are both part of and separate from society. This goal was to present a small model of a real society to the children, where they learn to understand their rights and responsibilities, develop democratic values, and cultivate a sense of collective and individual responsibility [Aydın, Mikayılov, 2021]. In her research, Roza Valeeva writes, "Janusz Korczak's pedagogical concept is based on the idea of creating a 'life school' for children." Janusz Korczak's ideas and methods played a significant role in the upbringing of children who were deprived of parental care, and in the formation of their moral values. This "school" was a tool for children to learn to live in a collective, to develop a sense of mutual respect, and to acquire skills necessary for their future lives [Valeeva, R., 2003]. Korczak's approach to life aimed to actively involve children in their own lives. In general, Korczak believed that children are not just objects of adult influence, but also individuals who have their own experiences and should be treated with respect. In this way, he laid the foundation for a democratic life.

- ensuring the protection of children's rights and freedoms;
- teaching children independence and self-governance skills;

- the practical assimilation of the principles of social justice and law;
- developing the ability to discuss different ideas and reach a compromise.

[Witkowska-Krych, A., 2019]. For Korczak, this system was not just a pedagogical method, but also a humanist ideal: to see children as full members of society and to raise them as future builders of a world based on social justice. This approach holds great significance for today's inclusive and democratic education models. One of the children who had taken refuge in the "Orphanage" and been saved from poverty and misery later wrote to Janusz Korczak: "If it weren't for this home, I wouldn't have known that there are kind and honorable people in the world. I wouldn't have known that you can speak the truth and, in general, that you can tell the truth. If it weren't for this home, I wouldn't have known that justice exists in the world" [Konchov, V., 1991]. Agnieszka Witkowska-Krych, in her book Less Sadness: Last Moments with Janusz Korczak, writes: "It should be noted that there was another micro-institution operating within the 'Orphanage.' This institution served to safeguard the property of staff and children. A box and a cupboard were designated for this purpose. Items found by the children or educators were placed in these boxes or the cupboard. By doing this, the community wanted to convey that no one's belongings could be lost here. Janusz Korczak wrote: 'A teacher's duty also includes instilling in children respect for others' belongings'" [Witkowska-Krych, A., 2019].

Secondly, Janusz Korczak's radio-broadcast called "Conversations of an Old Doctor." In 1935-1936, Korczak began broadcasting a radio program for children under the pseudonym "Old Doctor's Conversations." "Old Doctor's Conversations" quickly became a very popular broadcast among both adults and children. However, in 1936, the authorities forbade him from speaking on the radio. Korczak felt deep sadness about what had happened. But even in these unbearable circumstances, he continued his dedicated work, devoting himself entirely to children and literature. Living by the principle "Nothing for yourself, everything for others," Korczak wrote in one of his last articles, "The Loneliness of Old Age," that everyone should ask themselves at the end of their life: "Did you live? What trace did you leave on Earth that will live after you? How many trees did you plant? How many stones did you lay in the construction of a building? To whom and how much 'warmth' did you manage to give?" [Kondakov, M., Shabaeva, M., 1979].

Janusz Korczak's radio broadcast "Conversations of an Old Doctor" was a significant event in terms of protecting children's rights. It can be considered not just a radio program but also a platform

created to ensure children's voices were heard, their rights were recognized, and they were accepted by society. In this context, the radio's activities can be assessed in several key aspects:

Communicating children's voices to society:

Through this program, Korczak tried to make children active participants, not passive listeners. He emphasized their importance by conveying children's thoughts, feelings, and problems to society. This was a real-life application of the child's right to express their views (Article 12 of the Convention).

Respect for children and the promotion of their rights:

According to Korczak's pedagogical view, a child is a fully entitled person. In this radio broadcast, he treated children on an equal footing with adults, seriously considering their opinions and bringing their problems to the forefront. This was a significant step in protecting the child's right to respect (Article 16 of the Convention).

Raising awareness and shaping legal thinking:

The broadcast was not only intended for children, but also for adults. It explained how adults should treat children and how to respect their rights. This both increased the legal and moral responsibility of parents, teachers, and the wider public, and helped children become aware of their own rights.

Children's opportunity to share their feelings and problems:

Korczak encouraged children to think independently, express their problems, and find solutions. He viewed children sharing their feelings, sadness, and joy as the protection of their emotional rights. Respecting children's sadness and joy (Article 29 of the Convention) was one of the core principles of Korczak's pedagogy.

Children's rights to express their play and creative potential:

The broadcast not only discussed problems but also supported children's right to play, creative freedom, and the ability to dream. Korczak considered games and entertainment an integral part of a child's natural development, which contributed to the protection of children's right to play (Article 31 of the Convention).

Korczak's radio activity was a significant initiative in terms of protecting children's rights, being educational, inspiring, and changing society's approach to children's issues. By using radio as a tool, he succeeded in promoting children's role in society, advocating for their rights, and influencing

both children and adults equally. The success of this program also resonated with Korczak's famous pedagogical approach: "There are no children – there are people!" [Korczak, Y., 1979].

Thirdly, "Mały Przegląd" ("Little Review"), a journal created by Janusz Korczak and intended for children.

On October 9, 1926, the first issue of the "Mały Przegląd" ("Little Review") journal was published in Warsaw. This journal reached readers as a supplement to the weekly "Nasz Przegląd" ("Our Review") newspaper. This publication, which was Janusz Korczak's idea, can be considered one of the first initiatives in the world intended for children.

"Mały Przegląd" journal was not just a publication; it was a revolutionary platform for children to express their own opinions, show their perspectives to society, and bring their problems to the public. The journal can be assessed in several important aspects in terms of protecting children's rights and their education:

1. Ensuring the right to freedom of speech and opinion for children:

According to Articles 12 and 13 of the UN Convention on the Rights of the Child, children have the right to express their opinions freely and disseminate them. (https://www.coe.int/en/web/compass/convention-on-the-rights-of-the-child) "Mały Przegląd" was one of the first children's publications to implement this in a real way. Children themselves wrote, edited, and published articles in the magazine. This created an invaluable opportunity for them to develop independent thinking and communicate their ideas to society.

2. Publicizing children's daily problems and protecting their rights:

Korczak used this journal as a tool to publicize children's problems. He encouraged children to write about the difficulties, injustices, and concerns they faced in their daily lives. Conditions were created for them to freely share their inexpressible feelings and problems on the pages of the magazine. This was a very important step in terms of protecting children's rights, as their voices began to be heard.

3. Development of children's personality and the formation of critical thinking skills:

Korczak believed that children should be active participants in their own lives. He encouraged children not only to write articles but also to analyze events, form independent opinions, and approach

societal problems critically. The "Mały Przegląd" journal made a significant contribution to the development of their analytical thinking, writing skills, and social awareness.

4. A safe space for children's expression and psychological comfort:

This journal was a space where children could express their feelings without fear, shame, or any obstacles. This was very important for their emotional development and psychological comfort.

5. Ensuring children's right to social participation:

According to Article 12 of the UN Convention on the Rights of the Child, every child has the right to express their views freely, and their views should be given due weight in matters affecting them. This is one of the important principles that ensures children's participation as active members of society and makes their voices heard, and it also includes involving them in decision-making processes.

For this reason, the participation of children in their own communities and having a say in matters affecting them is one of the fundamental principles of the UN Convention. The "Mały Przegląd" journal provided children with the opportunity to express their opinions on public issues and to feel like active citizens.

6. Children's journalism and the training of future professionals:

The journal was where future writers, journalists, and scientists took their first steps. Prominent philosopher Zygmunt Bauman and writer Józef Hen were published in this journal as children. It was a unique platform for shaping children's creative potential and future careers.

Fourthly, Janusz Korczak's pedagogical, journalistic, and artistic works.

Korczak's "How to Love a Child" has deep theoretical and practical foundations in terms of approaches to children, educational principles, and pedagogical approaches. This work is not just a collection of pedagogical recommendations for parents and teachers; it is also a compendium of pedagogical-philosophical thoughts aimed at protecting children's rights and freedoms. In this work, Korczak highlights the principle of treating a child as a person. He opposes traditional authoritarian educational methods, suggesting that children should be accepted as individuals who are different from

adults but have equal rights, emphasizing that attitudes towards children should be based on respect and fairness. He advocated treating children as individuals, and understanding their feelings, needs, and thoughts as important issues. Korczak believed that showing love to children means approaching their mistakes with understanding and being fair when criticizing them [Korczak, Y., 1979]. He also sought to establish the ethical foundations of communication with children for parents and teachers. In the work, the author emphasizes the importance of showing empathy towards children's feelings, experiences, and perceptions of the world. Korczak demands that pedagogues and parents treat children not only as objects of education but also as friends who understand their individual needs and feelings. This approach aligns with modern theories of emotional intelligence (Daniel Goleman) and psychological safety (Amy Edmondson). Korczak, in this work, advises educating children not purely with theoretical principles but based on the situations they encounter in real life. This approach aligns with the ideas of pedagogues like Maria Montessori and Rudolf Steiner regarding individual approaches and the role of the environment in learning. "How to Love a Child" can be considered a classic example of pedagogical humanism, empathy, and ethical education. Janusz Korczak here not only provides methodological advice for teachers and parents but also presents a philosophical manifesto on children's rights and approaches to their education. This work continues to play an important role in shaping progressive ideas in modern pedagogy and child psychology. Researcher R.A. Valeeva, in the work "Janusz Korczak's Pedagogical Credo," points out that Korczak was a proponent of "cognitive education" for children and believed that cognitive education is carried out by comprehensively studying the child, taking into account their psychology and individuality. The teacher should base child education on the principle of respecting their personality and rights and be a "cognitive educator." J. Korczak formed "cognitive educators" in his orphanages to work with children. In the educational institution he led, he guided the interaction of children's self-education principles with "cognitive education" [Valeeva, R., 2003].

Janusz Korczak's work "Life's School" is one of the important sources that reflects the deep philosophical and methodological foundations of his pedagogical worldview. This work is presented not only as a theoretical approach to education and upbringing but also as a practical concept for children's development and socialization in real life.

The concept of "Life's School" originated as a result of the practical pedagogical approaches Korczak applied in his own orphanages. He created a special school model for children based on self-

governance, responsibility, and collective decision-making. The main features of this model consisted of the following principles:

- children's courts and self-governance;
- collaborative work and division of labor;
- promotion of social-emotional development.

For comparison, it's worth noting that this approach resembles experiential learning and modern Project-Based Learning (PBL) methodologies. Korczak emphasized the importance of children learning in real-life situations, experiencing social relationships, and making their own decisions.

In 1907-1908, Korczak published "Life's School" in progressive journals. In this work, he described a fantastic vision of a new school. The work is not just a teaching aid but can be considered a philosophical treatise about children, their rights, and the humanist environment created for their education and upbringing. Mikhail Epstein, the director of the Institute of Alternative Education, notes that Korczak created "Life's School" at the beginning of his career as a writer and pedagogue, while working as a doctor in children's colonies. The story is written in the genre of social-pedagogical utopia, based on the accidentally found manuscript of a deceased person. In this work, Korczak describes a school that has the resources to renew society. In fact, this is the desire of progressive-minded people in our modern era. According to Korczak's thinking, "Life's School" should have its own workshops, reading room, laundry, farm, nursery, hospital, legal service, comrades' court, and many other autonomous features, so that it is possible to form a new generation of people for the future world there [Demakova, I., 2013].

In "Life's School," Korczak shares his observations and experiences working with children. He raises important issues related to children's education and upbringing, and the role of adults in children's lives. He emphasizes that it is a big mistake to see a child as small; they are individuals with unique needs and rights. "The book attracts attention with these calls: "A child is a person: every child has the right to respect and should be understood," "a child has the right to express their opinion and participate in decisions that affect their life," "children should learn to be independent and take responsibility," "play is a natural way for a child to learn about the world," "a child should learn to express their feelings and understand the feelings of other people." We read in the book: "A child is not a vessel to be filled, but a torch to be kindled," "The most important thing adults can give a child is a sense of security," "A child should have the right to make mistakes" [Demakova, I., 2013].

Despite the fact that more than a century has passed since the book was written, its ideas remain relevant today. In a modern world where children are excessively burdened with unnecessary

information and demands, Korczak's ideas about humanist education and the importance of childhood are particularly significant. "Life's School" reflects the core essence of Janusz Korczak's pedagogical concept and educational system [Levin, A., 1979].

Janusz Korczak's "The Child's Right to Respect" is one of the fundamental sources that reflects the foundations of his pedagogical and ethical worldview. In this book, he presents children's rights not merely as theoretical principles but as fundamental values that should be applied in their daily lives. These values are of great importance in the formation of a child's personality. Researcher Betty Jean Lifton, in her book "The King of Children: The Life and Death of Janusz Korczak," devotes considerable space to this issue. She not only lists Korczak's children's rights but also provides in-depth commentary on them:

- A child has the right to be loved.
- A child has the right to respect.
- A child has the right to grow and develop in optimal conditions.
- A child has the right to live in the present. (Children are not people of the future, they are people of today).
- A child has the right to remain as they are. (A child is not a lottery ticket from which a big win is expected).
- A child has the right to make mistakes. (There are no more fools among children than among adults).
- A child has the right to experience failure. (We reject the deception aimed at making a child perfect).
- A child has the right to be taken seriously. (Who asks for their opinion or consent?)
- A child has the right to be considered valuable simply because they are a child. (A child is seen as small just because they are small).
- A child has the right to dream, make demands, and ask for things. (As time passes, the gap between adults' demands and children's dreams rapidly widens).
- A child has the right to have secrets. (Respect their secrets).
- A child has the right to expect respect for their property and budget. (Regardless of age, everyone has the right to personal property).
- A child has the right to receive education.
- A child has the right to protest against injustice. (We will not tolerate despotism).

- A child has the right to be tried and judged in a children's court by their peers.
- A child has the right to respect for their grief. (Even if it involves the loss of a beautiful head).
- A child has the right to communion with God. [Betty Jean Lifton "The King of Children: The Life and Death of Janusz Korczak", 2006].

In Janusz Korczak's work "King Matt the First," the issue of protecting children's rights and upbringing is a crucial link in the application and development of his pedagogical theories. The issues of children's rights and upbringing in the work can be expressed in concrete terms as follows:

- Children's right to participate in governance:

The main plot of the work reflects the participation of the child - King Matt the First - in the governance and decision-making process. Matt establishes a parliament for children, listens to their opinions, and tries to protect their rights. This emphasizes the principle of "children as active members of society" as part of children's rights.

- Children's right to freely express their opinions:

Matt sees that adults do not take children seriously and takes steps to make their voices heard. This aligns with Article 12 of the UN Convention on the Rights of the Child (the right of children to freely express their opinions).

- Right to education and freedom to acquire knowledge:

Matt understands that children must be given a good education to be useful to society. He encourages the establishment of schools for children. This confirms the principle of "the right to education."

- Principle of equality and justice:

King Matt fights for all children to have the same rights without discrimination. Both poor and rich children are represented in the children's parliament. This presents the idea of social justice and the elimination of discrimination.

- Right to play and rest:

Matt emphasizes that children not only have to study but also have the right to play and rest. This aligns with Article 31 of the UN Convention on the Rights of the Child.

- Adults respecting children and recognizing them as individuals:

Korczak shows how harsh and indifferent adults are towards children in the work. Matt tries to prove that children should be accepted as independent individuals.

- Responsibility and freedom:

Matt sees that having rights alone is not enough, they also need to carry responsibility. While encouraging children to participate in governance, he emphasizes their formation as responsible citizens.

"King Matt the First" is not just a fairy tale, but also a pedagogical manifesto. Through the language of a fairy tale hero, Janusz Korczak expresses children's rights, desires, and needs, and concludes that their greatest demand is love.

In "King Matt the First," we read: "...Children should have their own money to buy necessary things. It's not an exception that they will spend their money on unnecessary things. Don't adults waste money either? For example, children can borrow money and pay it back later. Now they are in a begging position: they have to ask for permission for every little thing, they have to choose the moment when adults are in a good mood. Let's think better, what other rights should we give children? After all, they are no worse than adults..." [Korczak, Y., "King Matt the First"]. Korczak, by calling for the highest rights of children to be ensured for their welfare, turned into a great protector of children.

Conclusion

The results of our research, titled "Analysis of Janusz Korczak's Pedagogical Ideas in the Context of Children's Rights and Education," show that Korczak's pedagogical heritage not only has historical significance but is also an important source that can provide valuable contributions to the educational practices of the modern era. The ideas about children's rights, which form the basis of Korczak's pedagogical approaches, and the methods aimed at their moral and psychological development, as well as the formation of concepts of personal independence and social responsibility, reflect exceptional principles that can be applied in modern educational systems. The results of the research highlight the importance of re-evaluating Korczak's pedagogical ideas in accordance with the modern educational needs through the analysis of his humanistic approaches towards children.

Janusz Korczak, by deeply analyzing the characteristic features and psychological state of children, showed how to approach their education and upbringing process. He did not limit the education process to the transmission of academic knowledge alone, but also paid attention to issues such as children's personal development, natural rights, and social responsibilities. Korczak's idea, "If we want to make reforms in the world, we must first start with education," forms the basis of his pedagogical philosophy and emphasizes the impact of education on the development of society and the

regulation of interpersonal relations [Adina Bar-El, JOURNAL OF Theory and Research, Achva College of Education, 2002].

One of the most important innovations in Korczak's educational methods is the establishment of self-governance systems in children's educational institutions and ensuring the active participation of children in these processes. He taught children to behave as equal members of society by including them not only in education but also in decision-making processes. One of the children he raised in his orphanage, who later wrote about his personal experiences in Korczak's education, expressed the impact of these experiences on his personal development and worldview: "If it weren't for this orphanage, I wouldn't know that there are good and honest people in the world. I wouldn't know that it's possible to speak truthfully and honestly at all. If it weren't for this orphanage, I wouldn't know that there is justice in the world" [Kochnov, V., 1991]. This thought confirms that Korczak's educational methods were based on approaches aimed at children's moral and social development.

Another important result obtained in the research is that Korczak's pedagogical philosophy is closely related to the reforms carried out in the modern education system regarding the principles of children's rights and equality. Korczak emphasized that education should ensure not only the personal development of children but also their integration into society. His pedagogical ideas aim to ensure the rights of children in the modern education system, their upbringing in conditions of social justice and equality, and their development as constructive members of society.

Thus, the results of the research show that a deeper study of Janusz Korczak's pedagogical ideas provides important foundations for the application of more developed and humanist approaches in the field of children's rights and education in the modern era. His ideas are of exceptional importance for the development of modern educational reforms aimed at ensuring respect for children's own rights and promoting the principles of equality and justice in the educational environment. This research also demonstrates Korczak's contribution to the protection of children's rights and their integration into society in modern educational systems.

According to the results of this research, the main principles of Janusz Korczak's pedagogical heritage consist of important aspects such as respect for children, democratic approach, development of personality, and protection of children's rights. These principles are important for the application of inclusive and humanist pedagogy, in accordance with modern educational approaches.

Confirmation of the Hypothesis

Based on these results, the hypothesis proposed at the beginning of the research, "Janusz Korczak's pedagogical heritage is based on children's rights and democratic educational principles and

is still relevant today," has been confirmed. During the research, it was determined that Korczak's pedagogical ideas have a theoretical and practical impact on modern educational systems. The research results show that the null hypothesis (H_0), which was proposed as "Janusz Korczak's pedagogical ideas are only valuable in a historical context and their impact on the modern education system is limited," has been rejected. On the contrary, the alternative hypothesis (H_1), "Janusz Korczak's pedagogical heritage is based on children's rights and democratic educational principles and is still relevant today," has been confirmed based on the research results.

At the end of the research, the following proposals can be put forward:

1. integration into educational programs - The inclusion of Janusz Korczak's pedagogical ideas into modern educational programs and their teaching as special courses in teacher training;
2. education on children's rights - The preparation and implementation of educational programs on children's rights based on Korczak's principles in educational institutions;
3. democratic governance models - The development of self-governance mechanisms in schools and educational institutions, based on Korczak's experience;
4. expansion of pedagogical research - Further scientific research on Korczak's ideas in the context of contemporary educational problems and the investigation of their practical application possibilities;
5. involvement of family and society - Organization of social programs to more actively involve parents and society in the protection of children's rights and educational issues;
6. international cooperation - Promotion of Korczak's heritage at the international level and strengthening cooperation with foreign scientific research institutes in this field.

These proposals can serve to implement Janusz Korczak's ideas more effectively in modern educational systems and strengthen the protection of children's rights.

Relevance of the Article: The main goal of education in the modern era is not only to impart knowledge and develop skills, but also to form a personality based on humanist values. In this context, Janusz Korczak's pedagogical heritage is of particular importance. His ideas in the fields of children's rights, education, and inclusive education align with the fundamental principles of the modern education system. The relevance of the article is explained by the following factors:

- Development of children's rights and democratic educational approaches. Serious steps are being taken worldwide to recognize children's rights and enable them to freely express their opinions. Korczak's pedagogical principles can make theoretical and practical contributions to these processes.

- The importance of a personality-oriented and inclusive approach in modern education: Korczak's principle of "respect for the child's individuality and inner world" aligns with inclusive education and individualized teaching methods, which increases the practical importance of his ideas.

- The necessity to develop Korczak studies in Azerbaijan: Korczak's pedagogical heritage has not yet been systematically studied in Azerbaijan, and there is a need for serious research to integrate his ideas into the local educational model.

Global educational crisis and the search for alternative approaches: The modern education system faces various challenges (emotional health problems, psychological pressures, social inequality, etc.). Korczak's pedagogy, which emphasizes respecting the child's inner world, can offer new approaches to solving these problems.

For this reason, the article is relevant not only for the history of pedagogical thought, but also in terms of contributing to the development of the modern education system.

Scientific Novelty of the Article: The research work creates a basis for the emergence of a number of scientific novelties related to Janusz Korczak's pedagogical heritage. These novelties can be expressed as follows:

- Analysis of Janusz Korczak's pedagogical heritage in a new context: For the first time, his pedagogical ideas have been systematically studied in the context of children's rights and education concepts.

- Relating Korczak's pedagogical views to philosophical-pedagogical currents: The research shows that Korczak's ideas align with scientific and philosophical currents such as humanist pedagogy, progressivism, existentialism, and personalism.

- Comparison of Korczak's ideas with modern international legal documents: For the first time, Korczak's thoughts on children's rights have been comparatively analyzed with the UN Convention on the Rights of the Child and other international normative documents.

- New approach to the study of Korczak's heritage in Azerbaijan: Gaps in the study of Korczak's pedagogical heritage in Azerbaijan have been identified, and the necessity of conducting new scientific research in this direction has been justified.

Theoretical foundations regarding the application of Korczak's pedagogical heritage in educational practice: The possibilities of integrating the pedagogical ideas expressed in his works into modern inclusive education, a personality-oriented approach, and a democratic education system have been demonstrated.

Practical Significance of the Article: This research work is of significant practical importance in terms of considering the application of Janusz Korczak's pedagogical ideas in modern education systems. The integration of Korczak's principles into education systems can support the protection of children's rights, the strengthening of a personality-oriented approach, and the development of a democratic school model. In general, this article is of practical importance for both teachers and education policymakers by contributing to the development of humanist and democratic values in the education system. The practical significance of the article manifests itself in the following directions:

1. Support for the development of modern educational models: Korczak's ideas contribute to the organization of student-centered education in schools. The application of democratic educational approaches provides new methodologies for teachers and school administration.

2. Development of teachers' pedagogical skills: The ideas put forward in the article provide practical recommendations for teachers on applying approaches based on children's rights. It helps teachers build more humanist and effective relationships with students.

3. Support for the individual development and empowerment of students: Independent expression of children's opinions, development of decision-making skills, and creation of a democratic environment in schools have a positive impact on their psychosocial development. Educating students about their rights develops their ability to defend their own rights.

4. Promotion of children's rights in the education system: The article can contribute to the development and preparation of practical mechanisms for ensuring children's rights in educational institutions. It facilitates the formation of governance structures with student participation in schools.

5. Strengthening family and society relations. The article provides recommendations for the active participation of parents in the upbringing process. By strengthening cooperation between school, family, and the society, it helps to building a more inclusive and open educational model.

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